/225 cont./

881 When she goes out at night, her mother accompanies her,
869 but before this is done she receives a thousand pieces of ad-
593 vice and admonishment to walk slowly and very carefully, not to step on things that might injure her, such as excrement and other things that her enemies or evil spirits have scattered around the house, especially by the door and along the path which she must follow. The maiden listens and keeps quiet, absorbs everything, and does everything as well as or better than a Carthusian novice, because her mother has already filled her head with so many superstitions and has frightened her with too many dangers.

The father rarely concerns himself with his daughter during the fasting period; he only sees to it that she does not lack food and work. He rarely talks to her, but he loves her like
[574] his own eyes and soul. Other persons cannot address her, nor do her parents permit many and prolonged visits during that period; in addition everyone also knows that that house is now sacred and abstains as much as possible from frequenting it (1).

1. When an attempt was made to reorganize the S. Antonio Mission of Parapiti, the daughter of a prestigious Indian was keeping a strict fast. It was said of her that she could die, it was so strict. Hardly anyone could see her, and the poor girl in fact did die a short time later.

885 When the seclusion period decided on by her parents ends,
●195 the girl puts away her clothing of what we might call penitence, washes her face, combs her hair, now grown out, adorns her cheeks with the help of her friends, adorns her neck and throat with necklaces of beads, reales, or medios of silver, puts bracelets on her wrists, rings on her fingers, puts on her tipoi of drill or chintz, in various colors, and goes out in public in order that thus decked out she will arouse admiration and some young man may fall in love with her and ask for her to be his wife when it seems appropriate to him, because now she is no longer a child, but a woman who can carry out

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/225 cont./

885 195 her duties /226/ serve her companion in whatever he may wish, and henceforth in her answers she ceases to use the ĩ ẽ which children use and adopts the i e suitable for women.

885 591 The young woman, in spite of being scarcely 13 years old when she comes out into public life, and despite a slight embarrassment which she feels when first presented to society as a woman ready and suitable for marriage, little by little begins to lose this misgiving, very natural in girls, and acquires frankness in answering quite clearly persons who may question her, whoever it may be, always staying within the limits of morality. What is immoral will cause astonishment in her and perhaps embarrassment at the beginning, but she soon becomes accustomed to it, because she hears it in the house, she hears it at the drinking bouts, during the gatherings and parties. From hearing a lot of this, it begins to cause pleasure in her, which brings on a continual and loud laughter, since day or night the women laugh long and loud. This is usually a sure sign that in a gathering or party there is some gallant present who is giving free rein to his tongue (1).

1. Missionaries who know the language of the Indians and who find themselves at the beginning in a new mission may be astonished by the frankness with which boys and girls of 12 or 13 years answer them.

[827] The men state that their wives are better at enduring hunger and thirst. They attribute this to the strict fasting which they undergo at puberty, but the women say that the neophytes are stronger than they, because they go out sooner after giving birth.

881 178 In none of the missions do the maidens follow the custom of their mothers at the time of puberty. When the first signs appear, the only thing conceded to them is some three days leave for rest, and so that her mother may tell her, as should be done in analogous circumstances, to hide what must be hidden. When this short leave ends, they return to school as before, and continue their work without any inconvenience (2).

2. Many of these maidens, out of modesty,

/227 cont./
881 health, contract marriage, serve their husbands very efficiently,
178 and educate their children, who are born with all the perfection
177 of nature (1).

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1. In the Chiriguano region, even in that part won by the missionaries of Potosí after the year 1870, many maidens of the white race have contracted marriage, having reached a suitable age.

Imposition of the Tembeta

855 The education of the boy, as has already been seen, is the task of both parents. Up to a certain age it is almost exclusively that of the mother, and after the age of six or seven years, exclusively that of the father, who accustoms him to field chores, to hunting, and even to fishing in the areas where
226 there are large rivers. Fishing is done by the women in the
462 little streams, and the men assist them in the diversion of the water and setting up two boundaries in the form of a \/, open to allow the water to pass through, a job they call Parirenta.

881 /228/ The time now comes for the boy to be a man and
[195] not a boy, the time to give up the ú ú of his affirmative answers and to adopt the Ta suitable for the Cuimbae, or man
[304] ready for everything. His father, his grandfather, his mother,
[301] and other relatives make him understand that for this it is
[885] necessary that he show his companions the distinctive mark of
[554] the tribe, that is to say, it is necessary to have his lower lip, Tembe, pierced and to place in the hole the Tembeta, which for the Chiriguano is a sign of his manliness (1).

[192]

1. The tembeta is a word made up of tembe, lower lip, and ta or ita, stone, which literally translated, means stone for the lower lip, where it is put.

/229 cont./

304 759 881 same operation, because he never takes one alone. There must always be two, four, six, eight, or ten (2).

2. In a town of 30 or 40 families there was usually never any lack of boys of the same age. The number of the boys to be pierced should never be an odd number; superstition and nothing else.

[801]

304 881 The boys appear for the operation on the designated day, led by their fathers and mothers. Meanwhile, other curious [785] persons gather there, men, women, boys, and girls, to see [114] and /230/ attend this solemn act, which, as I have learned, is not preceded by any day of fasting; thus what certain writers have said in this regard is wrong, as is the rest that refers to the person who does the operation, for whom the qualification of being an Ipaye, sorcerer, is not required for the imposition of the tembeta.

Before beginning the operation the surgeon authoritatively addresses those who are to be men, telling them to be valiant and strong in their pain, without letting their moans be heard or crying, because these are not the signs of a brave man, of a man who wears the tembeta, which is the sign of virility, of a man who must be able to face the dangers of war. Finally, [195] he orders them that it is time to give up the ú, ú in their answers, and in its place he orders them to replace it with Ta.

When this brief and eloquent discourse is over, the first boy stretches out on the ground or on a cot, and in order to give himself courage he says in a vibrant voice, Che rani tayicutuca, may I be the first to be pierced, words which are greeted by the gathering with jubilation and at the same time with wonder, since they already know the pain that he is going to suffer (1).

[195] [193]

1. The Chiriguano Indian also uses the imperative to order himself, that is to say, his verbs still have the first person of the imperative mood, which indicates considerable arrogance.

Ee 834 171

/221 cont./

K. v. d. Steinen (1) and Koch-Grünberg (2) have pointed

1. K. v. d. Steinen: op. cit., p. 25.

C Ce [113]

2. Koch-Grünberg: op. cit., Vol. I, p. 133 /Zwei Jahre unter den Indianern (Two Years among the Indians), Berlin, 1909/.

out that even the women among the Indians on the Xingu and Rio Negro speak of sexual parts quite openly, as of something natural. The same is true among the Indians with whom I became acquainted. When I inquired about words touching on the most intimate things, even the women, indeed, the young girls, answered in the most natural manner.

Ee [124]

C Ce 195 834 838

There are words, however, which are prohibited. Such words among the Choroti are "ametché," which is an abusive word, "ictivähi," which designates homosexual intercourse, "huéle," which means onanism, and "tévi" among the Chané /222/ and Chiriguano, which has the same meaning as ictivähi. Here, too, the unnatural in sexual life is so shameful that it is not proper to speak of it.

C 834 838

There are also Indians who never want to speak about such things. This was true, for example, of a Chiriguano whom I had with me on my first trip on the Rio Parapiti. He even pretended that he had never heard such things mentioned. When I asked him about homosexuality among his countrymen, he feigned stupidity and said more or less: "Is that what the whites do?"

C [124]

Ce 538 831 [551] Ce [115] C [538] [831]

Among the Indians, as among ourselves, there are nevertheless some who take pleasure in telling obscene stories. Such a one was the old Chané Bóyra, he who had the abusive name yúruhuasu, big-mouth. The more disagreeable the things he related, the more old Bóyra enjoyed himself. Sometimes he told such things that even my friend Batirayu, who used to interpret, was quite embarrassed. The old Chiriguano Yambási was also one who could tell all kinds of obscene stories.